DECEMBER 18, 1956

VOLUME XL . . . NUMBER 51

Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Prayer for a Household in the Throes of Christmas Preparation

O God, this is a pleasant place—
This house, this home, these children dear.
And Lord, this is a pleasant time—
The best of all the year!

If I have put a wall around my private castle
And shut out all who suffer and lament;
If I have made this joyous time
A thing of weak and selfish sentiment—

Than batter down the walls, O God,
And pluck me and mine from the snare of selfish pleasure.
Let us not walk through the Christmas season
With eyes that see not those whom Thy eyes saw first:

the lonely and forgotten ones,
the sick, the old and blind,
the lost souls and the fallen,
the hungry in body and soul,
the anxious and worried,
and those who mourn and are not comforted.

EDNA HONG
From "The Festival of Christmas"

Cover illustration by Stryker Ingerman for "Christmas," 1951

LUTHERAN HERALD • **O. G. MALMIN, Editor • WILLIAM H. GENTZ, Associate Edit**
CARMEN MITCHELL, Managing Editor • MELVA ROREM, Assistant Edi

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter Jan 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Mi apolis 15, Minnesota.

The Last of Four Advent Meditations

The Hour Is Coming . . .

The Editor

hope of the Christian Church lies in the promise of
is Christ that He will come again. The highest point
he Christian's faith centers in His final coming. The
ologians call this the "Second Coming," in distinc-
to His coming in history, the "First Coming." If
bear in mind our Advent "triad"—*He came—He*
es—He will come—we should logically speak of it
His "Third Coming." However, that is a phrase un-
wn in the vocabulary of the Church. So we shall
ply say that what we here refer to is the coming
in of the Lord Jesus "to judge the quick and the
d," as we confess in the Second Article of the
ostles' Creed.

esus Himself left His disciples in no doubt on this
nt. Begin with the statement from which the title of
meditation is taken: "The hour is coming, in the
ich they that are in the graves shall hear the voice
he Son of God, and shall come forth; they that have
ne good unto the resurrection of life; and they that
e done evil, unto the resurrection of damnation."
h time we lay away someone we have loved, the
tor opens the brief graveside service with those words.
them is contained all the solemnity of man's account-
lity to the God who granted him life.

There are many other statements from our Lord, too. One of the gospels for the Second Sunday in Advent is that tremendous passage from Luke 21 which includes these two sentences: "And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

We must add the words of the angels on Ascension Day. As the disciples stood looking up after Jesus had ascended, the angels said, "This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Three words may summarize the lessons we seek here, before we draw these meditations to a close: *accountability, judgment, hope.*

In one respect, all human beings are alike: to each of us God has given time, a measure of days, a period in which we walk upon His earth, as His creatures. In a second respect, too, we are alike: there is a purpose for each life, a God-given purpose; there is real truth in the old saying that "every man is immortal until his work is done."

Here we shall not consider why God gives us life; that we have spoken about in an earlier meditation.

What concerns us now is that we must render an account to God for what we do with the time He has measured out to us and how we fulfill His purpose. That is what we mean by accountability.

Think here, too, of what Jesus taught, of the pains He took to instruct His disciples in their responsibility. Every stewardship parable He ever used belongs here. We are stewards of the riches of God, of every talent, every opportunity, all the means entrusted to us. Here belong also all that Jesus taught about the preciousness of time. "We must work the works of Him that sent me, while it is day; the night cometh, when no man can work." "My Father worketh until now, and I work." A popular magazine recently told of an old man who said he wanted to stand on a street corner with a tin cup and beg for all the minutes and hours he saw men wasting! If that could be done, his cup would soon be filled to overflowing.

We are accountable—and some day the Lord will return for an accounting. That is the first lesson we draw as we think of the sober fact that Jesus is coming again.

What shall we say regarding judgment? Since we are accountable, we shall be judged; since we shall be judged, we are accountable.

I doubt the wisdom of taking time here to go into details as to what the Bible tells us about the final judgment. It would take us too far afield. What we are chiefly interested in is that Jesus is coming again to judge the living and the dead and that man's eternal destiny depends upon that judgment.

Few doctrines of the Bible have been more misunderstood and abused. No doubt much of the "fire and brimstone" preaching of an earlier day was extreme. Probably few people have been scared into heaven. On the other hand, the tendency of our day to pass lightly over the stern words of Scripture is still more dangerous. How seldom one reads or hears a sermon which lays before us the awful reality of hell and the glorious majesty of heaven. Yet the Bible is so very plain in its teachings.

Properly understood, the thought of Christ's coming again is one of the happiest that can occupy the mind of a child of God. We so often forget that. Time and again, we need to remember our Lord's words, "But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

Lack of joy at the thought of Christ's coming and the eternal happiness which that promises is another of the weaknesses of our day's faith. Someone has said t Christians "have lost the awareness of heaven." live for the here and the now; we seek the happi which time can supply and leave eternity to take c of itself. Anything that goes beyond the rising and setting of the sun to mark each day, we tend to disr contemptuously as "pie in the sky."

It was not so with the early Christians. It may that some of them misunderstood the Lord's words believed His coming to be more imminent than it That is not important. What is important is that t walked each day with the sure confidence and ha hope that He was coming again and that there room for them in one of the "many mansions" wh He had prepared for them.

For the child of God the dearest hope lies not in day-to-day existence in time, but in the bright pror of eternity. The hymn lines, "I'm but a stranger h heaven is my home," is not the mournful and wis sighing of some frustrated person who has tasted de on earth and is looking for escape, who needs "heav so badly that he will have to invent it if he cannot it. Rather, it is the hopeful confession, the joyful an pation, of the person who makes the most of temp life but who knows that eternal life is better. And more such a person senses the presence of Christ w him in time, the more precious will be the thought His presence in eternity.

How I wish we could do away with the mournful connected with death and funerals! How many of can honestly say that we leave the burial service for who was a child of God with joy and hope uppern in our minds? Rather, do we not let sorrow, grief, t over in a manner quite foreign to the Lord who sai His final coming, "Your redemption draweth nigh"?

There is joy in the thought of being always with Lord; there is hope in the sure knowledge that H coming again. The next to the last verse of the B reads: "He who testifies to these things says, 'Su I am coming soon.' Amen. Come, Lord Jesus." Suc the towering climax of the Book which tells of coming—in history, in the hearts of men, and in days that shall be. It summarizes the "triad" of Adv *He came—He comes—He will come.*

So Advent draws to a close and Christmas is near. violet of solemn repentance will be replaced with white of victory. In the mercy of God, the note of pentance never closes the song of the Church. I always followed by the symphony of victory, of joy peace with God.

American Bible Society

plaque on the building at the southwest corner of
k Avenue and 57th Street, New York City, bears
words *Bible House.* This building is the headquar-
s home of the American Bible Society, now in its
th year of a glorious missionary work. Today it is
most ecumenical of all inter-denominational agen-
s, serving 55 denominations (our own Church in-
ded) in the translation, publication, distribution, and
couragement of the use of Holy Scriptures.

Once each year the American Bible Society convenes
Advisory Council, consisting of representatives of
55 denominations served. This Council hears reports
the work and plans for the future, is given oppor-
ity to raise questions, and submits its suggestions in
Findings Report. The actual supervision of the work
done by a Board of Managers consisting of 46 mem-
s.

This year the Council was in session during Tuesday
d Wednesday, November 27-28. It was my first meet-
g, for in 1954 and 1955 other appointments intervened.
we walked up the stairs to the second floor where
meeting was held, a friend said to me, "This is the
t organized meeting that I attend anywhere." And
leed he was right: the time was redeemed with an avalanche of reports that were fresh and stimulating, the record of a great missionary work!

The Scriptures are now available in 1,100 tongues. Last year the Scriptures were distributed in 176 languages and 28 additional characters: 8,838,380 pieces in the United States in 88 languages, and 6,079,973 pieces abroad in 122 different languages. But there are still 1,000 tongues in which the Scriptures should be available for which translations are not yet done.

I have always thought that the American Bible Society limited its work to translation, publication, and distribution of Scriptures. However, the Society also assists missionaries in out-of-the-way places to translate the Scriptures into unrecorded languages. This year the Society has come up with a hand-operated record player selling for as little as $3.34 that God's Word may be available to those who can hear but cannot read. And the story of the Scriptures which have been made available in Braille for the blind is a drama in itself. But the Society is not content with translation, publication and distribution of Scriptures. It also invests a great deal of time and effort in securing use of the Word, actual Bible reading.

The current Hungarian refugee situation illustrates the organizational mobility of the Bible Society. When refugees poured over the border into Austria, the Scriptures in the Hungarian language were made available out of stocks in Vienna, Austria. When these were exhausted, transfers were made from Amsterdam. And currently a new supply is being published in the Hungarian language in a cooperative effort of the American Bible Society and the Swiss Bible Societies. When Hungarian refugees arrived at Camp Kilmer, New Jersey, our own pastor Richard Ellingson was on hand to help distribute the Scriptures in the Hungarian language. Pastor Ellingson is a member of the American Bible Society secretarial staff, in charge of the distribution of Scriptures in the United States.

The total projected budget for 1957 is $4,310,000. But even this sizeable amount will be short—only one-half of the requests for Scriptures received from the armed forces can be filled.

This budget for 1957 will be realized through gifts from churches, individuals, and returns from Scriptures donated, legacies, and annuities. The Evangelical Lutheran Church contributes $4,000 from its benevolence budget. This is supplemented by special offering gifts from the Women's Missionary Federation. Last year our contributions totaled $19,500, about $6,000 less than in 1954. This year we hope the offerings of the WMF will bring our Church's contribution well above the $25,000 mark. Our salute to the women for carrying so large a part in what should be a regular ELC responsibility.

FREDRIK A. SCHIOTZ
President, ELC

N.B.—Dr. J. A. Aasgaard is an honorary vice president of the Amer-
n Bible Society

Photos by Monkmeyer

America's First Christmas Tree

Vincent Edwards

What fun you and I would have had if u could have taken a peek into a professor's hou in Cambridge, Massachusetts, on Christm Eve in the year 1832!

There, all ablaze with candles and throwi the whole room in a merry glow, stood the fi Christmas tree ever set up in an Americ home!

Today, when practically every dwelling this broad land knows the joy of a Christm tree, it is hard to imagine a time when this d lightful custom was not carried out. Yet t Christmas tree was quite unfamiliar to the Ne World before Professor Charles Follen came America.

Professor Follen was one of Harvard College's most tinguished teachers. He loved liberty as much as the he breathed, and when Germany's "Iron Chancellor," ince von Bismarck, made it impossible for men to eak freely, he had to leave his native land in a hurry.

Coming to America in 1824, Professor Follen soon eived an appointment to the Harvard faculty and came the first professor to teach German in this coun-. As a brilliant leader and thinker, he quickly made name for himself. He was both a teacher and a isader, and later when he joined the movement to ng an end to Negro slavery, he was so outspoken d bold in that cause that he lost his teaching job.

the Christmas season of 1832, when Professor Follen's le son Charles, Junior, was two years old, the father cided to make up for something that, beloved and dely known in Germany, was altogether lacking in American celebration of the holiday.

He put on his heavy overcoat and went out into a arby woods, where he cut down a small evergreen e. Probably all the neighbors stared when they saw t tree being dragged into the Follen home, but that d not stop this enterprising professor.

He was resolved to have his Christmas tree celebration, me what may!

Professor Follen decorated the little evergreen as verly as he knew how. He attached quantities of x candles to the twigs and branches. Then, for orna-nts, he hung gilded eggs and cornucopias, filled with ndy and nuts.

The lighting of the tree and the gay celebration took ace on Christmas Eve. One can imagine all the excite-nt. How little Charley Follen's eyes must have shone hen he saw that gaily bedecked young evergreen! No ubt he shouted for sheer glee at the glowing spectacle.

He had good reason to be excited. He didn't realize but he was the first American youngster to be hon-d with so gorgeous a sight in the year's happiest ason!

Professor Follen had really started something. Neigh-rs came swarming in to see the tree, and it made such delightful impression on his family and friends that, er afterward, it became a fixed part of their holiday lebration. No Yuletide passed without a lovely tree ing set up in the center of the beautiful home.

hen the English writer, Harriet Martineau, made her ur of "the States" in 1836, she spent Christmas as the est of Professor Follen and his family. There she tnessed another gala tree-lighting, which made a vivid pression upon her.

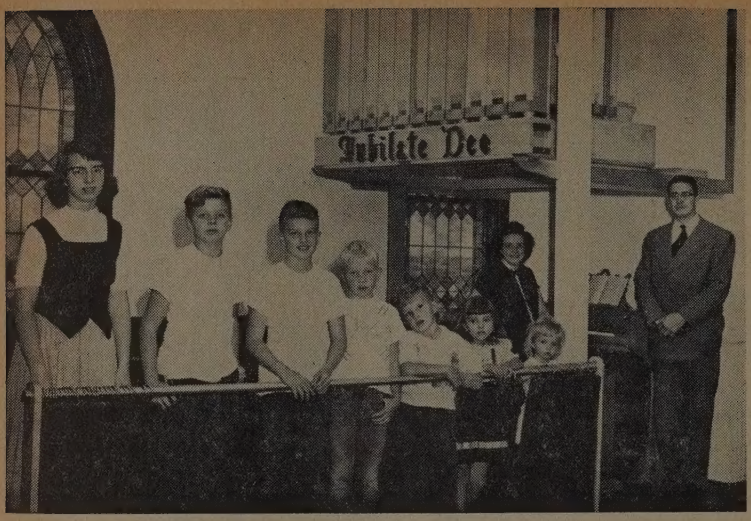
Here was the happy scene, as she described it in her book about her American visit, *Retrospect of Western Travel:*

"I mounted the steps behind the tree to see the effect of opening the doors. It was delightful. The children poured in, but in a moment every voice was hushed. Their faces were upturned to the blaze, all eyes wide open, all lips parted, all steps arrested. Nobody spoke, only Charley leaped for joy.

"The first symptom of recovery was the children's wandering around the tree. At last a quick pair of eyes discovered that it bore something eatable, and from that moment the babble began again. When all had had enough, we returned to the larger room, and finished the evening with dancing."

Whether he realized it or not, Professor Follen had set a pattern for America. The neighbors admired his tree so much that, when another holiday season came around, they were resolved to have one of their own, for the delight of their youngsters. So the custom spread as the years went by. Today, as everybody knows, there is hardly a household in this wide land in which boys and girls do not look with shining eyes at a glowing Christmas tree!

With



All the members of his family have b
helping Pastor Aadland build his org
They are: Carolyn, 14; Daniel, 12; And
10; Stephen, 9; Arthur Jr., 7; Andrea,
and Rebecca, 2. Mrs. Aadland, who is aw
ing arrival of their eighth child, is chu
organist.

Organ building has been a hobby of the clergy for 1,500 years. It has slipped in popularity, however, since the Dark Ages and the renaissance when monks, priests and other churchmen were guardians of much of the world's knowledge. This is a story of a pastor of today who is building an organ for his congregation.

The Rev. A. O. Aadland, pastor of the Immanuel Lutheran Church in Absarokee, is constructing a wooden pipe organ. He feels that the project is a challenge which offers an opportunity to employ the type of craftsmanship used centuries ago, plus improvements of an electronic age.

He began construction of the intricate musical instrument two years ago "with faith and no funds."

All it took to start him thinking about a wooden pipe organ for the church was for members of his congregation to say, "Wouldn't it be nice to have an organ for services, weddings and congregational singing?"

He plans to have seven ranks or "stops" of pipes, using 54 in each rank, an ancient Dutch pattern. The keyboard, designed to make it easy for a novice to play, includes 61 notes, seven below low C.

The completed organ will include more than 400 pipes, and 13 "bells" to be made of hard copper tubes sealed like chimes.

First put into use were the diapasons, or normal "eight-foot-pitch" foundation rank. The diapasons provide the harmonic chord, the only one which can't be imitated by an orchestra.

The Rev. Aadland said the tone is between that of strings and the flute, and provides carrying power for a full church. The harmonic chord tone "grows on you," he said.

Pitch is determined by pipe length, with shorter pipes having a higher or shriller tone. Ranks of pipes with the upper ends closed with a slide stopper "speak" an octave lower than open pipes of the same length. These produce a hollow or nasal tonal quality rich in combination with the open pipes and fine for solo work.

Largest pipe section will be the bass viols or open pipes, with a maximum length of over 16 feet, and inside measurement of the lowest pipe is 5½x5½ inches.

The minister's enthusiasm and results have drawn interest of Absarokee area residents, and "wonderful help has arrived as needed," the Rev. Mr. Aadland said. Much of it has come from his family and his No. 1 supporter, Mrs. Aadland.

She is anxious to keep his mod
from obscuring the complexity of
task.

Her pride in her husband's ab
and painstaking care is obvious w
she sits at the simple console and p
on the part of the organ now re
Like all other parts of the organ
was built by him from his own des
"good or bad."

As church organist, Mrs. Aadl
plays for Sunday services, and crea
of some of the tones the great c
posers of religious music had in m
when they created hymns has whe
the musical appetite of congrega
members for completion.

Pastor Aadland hopes to com
the organ in one more year with
help of his family and congrega
members. He started with an ele
drill, but now has a power saw, jo
a machine he made to wind soler
and other tools he needs.

The work is being done in s
time after meeting the responsibi
of a busy parish, which includes
recting choirs in Absarokee and i
Olaf Lutheran Church, southeas

Faith and No Funds

William R. Beasley

sarokee. In addition to college choirs d men's choruses, Pastor Aadland s directed or sung in choirs "wher- r I've been."

Bill Arthun, a rancher, contributed eral loads of lumber, solicited funds d built the basement air blower unt. Mayor Charles O. Kem of lumbus spent many hours soldering ctromagnet frames and making tools adjustments. S. O. Gaustad con- buted tools. E. H. Torgrimson wired church for the organ installation. rion Jarussi sanded and varnished ny of the pipes in his home.

People have contributed old organs, ols, furniture, discarded school ks, rolling pins and other objects m which wooden parts are fash- ed.

e cost to date has been approximate- $1,000, largely for seasoned wood, lows, and electric air blower.

The Rev. Mr. Aadland has a good derstanding of electronics, picked up lding high-fidelity sets and sound tems for himself and fellow pastors lus a solid knowledge of music and ability to do things with wood a tom furniture craftsman might envy.

He built a flute pipe which his fa- r was unable to distinguish from own orchestral flute when both re played.

Mrs. Aadland pointed out that when husband sent specifications on his an to an organ manufacturer, the n immediately wrote back offering a job.

mparing natural harmonies of the oden organ pipes with those of an tric organ or musical instrument, Rev. Mr. Aadland explained elec- ics change one tonal quality to pro- e different notes rather than tem- ed harmonics generated by mag- s.

The pipe organ produces a tremendous spectrum of overtones in wood, with a richness not possible through electronics. Organ makers agree that the very weaknesses and flaws of a pipe enhance the tone quality.

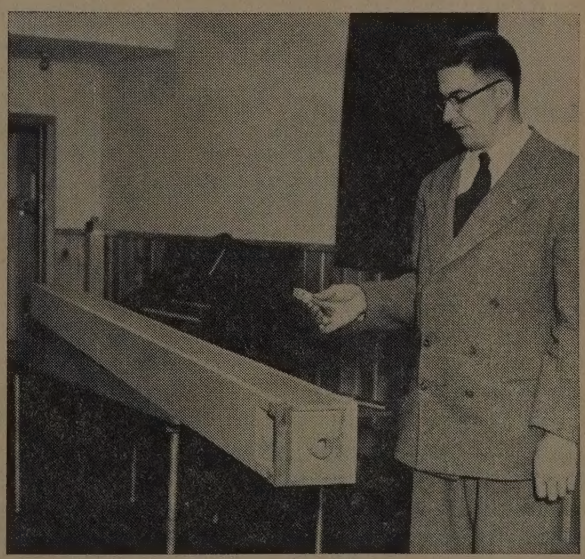
He has rejected only one pipe to date, although he may discard others later. Even Father Smith of England, one of the world's most noted organ builders, occasionally discarded a pipe as unsuitable.

The Lutheran minister has relied heavily on "The Art of Organ Building," a two-volume treatise by George Ashton Audsley. Only 5,000 copies were printed in 1900. Part of Pastor Aadland's copy was torn or marred with organ varnish, but book hunters for the University of Minnesota finally obtained a copy for him in Europe for $50. "A lot of libraries would like to have my copy," he said. He has studied all books on organ building obtainable in the Twin Cities libraries.

While in college he constructed many organ pipes. He majored in music at Augsburg College and studied music and voice at the University of Minnesota before starting theological training at Luther Seminary.

The minister admits he has "used all my spare time, and perhaps a little besides," putting in many long evenings. His wife, Inga, and his children ranging from 14-year-old Carolyn down to 2-year-old Rebecca have been willing to help whenever possible. Other children are Daniel, 12; Anders, 10; Stephen, 9; Arthur Jr., 7, and Andrea, 5.

The minister's aim is to provide his congregation the best accompaniment possible. He is content to let his simple but fine wood craftsmanship provide its own beauty, with one exception. At the bottom of the pipes in place is the Latin phrase, "Jubilate Deo," which at the same time is a command and a promise, "Rejoice in the Lord."



The large and small of it are shown in this picture. Pastor Aadland holds in his hand the "G" pipe, which is completely dwarfed by the 16-footer, largest of the bass viols. He has used rolling pins, spools, school desks, old organs, and many other contributions for the dozens of kinds of wood needed.

Another in a series on "Christian Vocation"

The Lawyer and His Pulpit

Johannes A. Watness

In the mind of the average person, the pulpit belongs to the preacher, and the courtroom to the lawyer. It is my purpose here to show that the lawyer, too, may have his pulpit. . . .

Ordinarily, one does not associate the lawyer with a pulpit. In the mind of the average person, the pulpit belongs to the preacher, and the courtroom to the lawyer. It is my purpose here to show that the lawyer, too, may have his pulpit, although, perhaps, it is not thought of as such.

A lawyer is generally thought of as a responsible citizen, a leader in public affairs, and a person trained to solve legal problems. Whether or not he is a Christian is of secondary consideration in appraising him. But is demanded that he be qualified, capable, honest, a ethical.

Not all problems coming to his office are solved rules of law; some extend beyond the legal phase things, over into his client's moral and spiritual natu The service he renders is a matter of professional bu ness. In that area he is guided by his code of ethi Under the code, he is in duty bound to render serv

d upon the standards of his profession. When he met that standard, he has measured up to his professional duty.

are here concerned with the Christian lawyer. Does job end with his ethical duty, or does he find himself ect to the summons beyond his call of duty? Do talents, training, and fitness for his chosen profession minate with the resulting obligation and responsibil- or is he free to step across that boundary and in n that larger area of service of which Wilfred Gren- wrote:

It is not the size nor the gold equivalent of what of us contributes to the world that is a measure of value of his gifts. The service we render to others eally the rent we pay for our room on this earth. It bvious that man is himself a traveler; that the pur- of this world is not 'to have and to hold' but 'to and to serve.' There can be no other meaning."

When the Christian lawyer reflects upon that mean- he is conscious of the fact that his fitness for service two-fold dimension: service to his God and service his fellowman. On the vertical level, he may serve n instrument of his Lord, while on the horizontal el, he functions as an agency of the law. This re- onship he harmonizes as two sides of the same coin. exercising his fidelity to his God and to his fellow- n, he finds he can be a good Christian and a good yer at the same time.

Martin Luther aptly designated this dual relationship the "Call to the Priesthood of Believers." Tradition- , a priesthood is associated with the temple, and the ple with the pulpit. It is in response to this "call" t the Christian lawyer finds the answer to the ques- s herein raised. Not that alone, but by responding this "call," the Christian lawyer elevates his profes- to a *pulpit* from whence he is privileged to declare laws of the Kingdom of God, as distinguished from laws of the land. It is here that he enters upon that ger field of service, where he so often finds himself mpelled to go the "second mile." Along that trail he ds a law which transcends all other laws, where vice beyond the call of duty beckons.

t is here that he meets with situations like this one: Roman Catholic mother came in one day with a blem. Her daughter had fallen in love with a n of Presbyterian persuasion. "Mr. Attorney, I have n told that you are a Christian lawyer, and that you familiar with the position of our Church regarding xed marriages. Our Church will not sanction this rriage of my daughter, and her fiance will not re- unce his faith. What shall I do?" The answer, of rse, lies in the will of God, as revealed in His Word.

A Lutheran gentleman came in on another day and said: "Mr. Attorney, the sheriff has served me with divorce papers. All I have in this world is my little five-year-old daughter, my wife, and my home. Now my wife wants to divorce me and take it all. When that is gone what is there to live for? Can you help me?" The cause of this problem was the fact that the Confirmation vows of both parties, over the years, had paled into a misty gray. And the answer was to direct them both back to the "old paths," and to their fathers' faith. Their home was saved.

There are two ways to worship. One is to bend the knee; this is the worship of inwardness. The second is to work-- to work where one is.

There is the growing need for legal services in connection with church development and mission extension programs, including both Lutheran and other Protestant churches. There are incorporation matters to be attended to, reorganization of congregations, financing questions and related problems. To serve God's plan and purpose in that larger area is a field where the Christian lawyer will find many opportunities to render service within the priesthood of believers, and where his pulpit will be in daily use.

These are but a few illustrations of the gates swung wide open for the Christian lawyer who wants "to give and to serve" within God's Kingdom. In that jurisdiction, the call to serve extends beyond the call of duty, for "He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God" (Micah 6:8).

The Fourth Sunday in Advent

Light the four candles and sing:

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

MARTIN LUTHER

Drop down, ye heavens, from above:
And let the skies pour down righteousness:
Let the earth open: and bring forth salvation.
The heavens declare the glory of God:
And the firmament sheweth His handiwork.

Photo by A. Devaney

Things to Do:

Often this week you will have to find a place
lonesome place, fall upon your knees, and remember t
Christmas is Christ—not the crowds in the dime sto
the long lines in the post office, and the clamor
demands of unfinished tasks. Wrap the presents. "P
ents wrapped in prayer glow with a particular ligh
Richardson Wright, in his *Book of Days for Christi*
suggests that as we wrap our gifts, we pray for
person who is to receive them. A blessed thought!

It is time to plan the special Christmas Eve fam
celebration around the tree. Let the children find
poem to memorize, a pantomine or play to give, fin
little story to read. Each one will want to take p

This is the busiest week and therefore the week
spend with the Christmas poets, who see clearly
sharply through to the essence of meanings. Do
know the precious Christmas poems of Christina R
setti?

Excerpts from . . .

The Festiv

The Fourth Week in Advent

Theme for the Week's Devotions:

The true light that enlightens every man was com
into the world; he was in the world, and the world
made through him, yet the world knew him not;
came to his own home, and his own people recei
him not. But to all who received him, who believed
his name, he gave power to become children of
(John 1:9-12 RSV)

O CHRIST, my Lord
Thou Son of God,
make my heart Thy Crib,
Thy home, Thy resting place. Amen.

December 22 Little Little Christmas Eve

It is so long to wait! Perhaps tonight would be a good night to have a Little Little Christmas Eve family supper with something special to eat and wee presents from each member of the family for his or her secret friend. Now it will be revealed!

December 23 Little Christmas Eve

On this night in Norway one invites one's oldest friends to sample the baking and to see the "shining house of Christmas." But not only one's oldest friends. Is there a "stranger at our gates" who needs the heart warmth of the coffee and the candlelight of friendship, the sense of being at home in a family of God?

Photo by H. Armstrong Roberts

f Christmas

A Book of Days

by Mary Hinderlie and Edna Hong

Available from Augsburg Publishing House, 75 cents a copy

December 24

Morning is of necessity busy with preparation of the Christmas bread and all things for the festive supper. But from noon on, let the preparations be quiet, inward, walking with the children, who can't be hurried inwardly. In the early afternoon do you go "Christmasing" with little gifts of baking and things to the neighbors and little friends of the children? A wonderful time for the children to see other "Christmas houses."

Put out two or three sheaves of grain for the birds. Perhaps only the sparrows will come, but God loves sparrows! Is Fido getting a special treat this day?

And now it is evening! Let all the candles in the house shout the glad tidings of Christmas! And out of doors place short candles in quart jars to stand in the snow, and light the Christmas path to your door.

A Child in a foul stable
Where the beasts feed and foam,
Only where He was homeless
Are you and I at home;
We have hands that fashion and heads that know,
But our hearts we lost—how long ago
In a place no chart nor ship can show
Under the sky's dome.

* * *

To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless,
And all men are at home.

"House of Christmas" by G. K. Chesteron

Luther Theological Seminary Mid-Winter Convocation

Three outstanding theological figures of the United States will be the guest lecturers at the annual Seminary Mid-Winter convocation, Tuesday, January 15 to Friday, January 18. They are Dr. Roland H. Bainton of Yale Divinity School, New Haven, Connecticut; Dr. Richard Caemmerer of Concordia Seminary, St. Louis, Missouri; and Dr. Theodore Tappert of The Lutheran Theological Seminary, Philadelphia, Pennsylvania.

Dr. Bainton, eminent Luther scholar, will give four lectures on the general theme, "Luther's Sermons on the Gospels."

Dr. Caemmerer, head of the department of Homiletics at Concordia Seminary, will be the first lecturer presented under the auspices of the "T. F. Gullixson Lectureship" established four years ago. Under the general theme "Preaching Christ," Dr. Caemmerer will speak on "For Faith," "For Life," and "For the Body." He will also preside over an afternoon's forum on the subject of preaching.

Dr. Tappert, head of the Department of Systematics at the Philadelphia Seminary, will speak on "The Word of God," "The Sacraments," and "The Ministry."

Dr. Gerhard Frost of Luther Seminary will be the convocation chaplain, and will lead the morning worship. Pastor Arndt Halvorson of the University Lutheran Church of Hope will be the celebrant at Holy Communion on Tuesday evening.

For want of room at the Seminary, all sessions will be held at the University Lutheran Church of Hope. A registration fee of $2.00 will be charged for the conference.

The Seminary committee on arrangements is composed of Dr. Robert Boyd, Dr. E. Clifford Nelson and Dr. Warren Quanbeck.

	Tuesday, Jan. 15	Wednesday, Jan. 16	Thursday, Jan. 17	Friday, Jan. 18
9:00 a.m.	Frost	Frost	Frost	Frost
9:30 a.m.	Caemmerer	Caemmerer	Caemmerer	Bainton
10:30 a.m.	Coffee	Coffee	Coffee	Coffee
11:00 a.m.	Tappert	Tappert	Bainton	Bainton
12:00	Lunch	Lunch	Lunch	Lunch
2:00 p.m.	Tappert	Caemmerer	Bainton	
6:00 p.m.	Dinner	Dinner	Dinner	
8:00 p.m.	Communion Halvorson	Open	Open	

The ELC and the Hungarians

Raymond M. Olson
Director of Stewardship

Congregations of The Evangelical Lutheran Church were able to respond immediately to the crisis in Hungary. This is how it was done. Each year money has been given for Lutheran World Action. Some of this has been set aside in a special fund for eastern Europe, looking forward to the day when assistance might be given these troubled Lutheran Churches. With the uprising in Hungary in October, the Lutheran World Federation and the National Lutheran Council were ready to move. Within hours convoys were organized and were able to bring foodstuffs into Hungary to be distributed to the needy there by the Church authorities. At this moment it is not clear how much more material can reach these brethren of ours, but it looks possible.

Lutheran World Action is a part of the total Budget of the ELC in 1956, as it was in 1955. Every congregation and every person who gives money for the support of this Budget is taking part in providing additional funds with which to reach out to Hungary. God calls us to respond to this time of distress and trouble.

Be sure "your Budget is in" from your congregation. Be sure there is plenty of "over and above" support for the whole program of the Church. Don't permit personal and local needs to become so big that Christ's commission and compassion are set aside. Add your personal and special gifts to make this the best year of giving the ELC has ever known.

THE CHRISTIAN'S FIRM HOPE

Harold B. Kildahl, Jr.

THE FOURTH SUNDAY IN ADVENT
December 23, 1956
Text: John 3:22-36

hristians are not unlike other men. They too have pes—high and firm hopes. Strange, but true, that pe should be the almost indestructible quality of the man heart, that rises at times supported by a strong lumn of experience and knowledge, and at other times a slender string of intuition. But rise within human arts it does, and in Christian hearts it rises on the pport of the invisible ladder of faith.

The victim of paralysis hopes to walk again. The iroshima Maidens hope to regain lost beauty and to dicate the physical effects of radioactive fallout. The d hopes to be a man, and his hopes lead to dreams. he pupil hopes to achieve good scholarship, and the acher hopes to produce a thirst for knowledge in the art of the pupil. Hope, the chiefest asset a man posses, which may be said to be man's only real asset, kes on a firm quality in the Christian heart. For it based on the Christ of God, the Babe born in Bethlem, the child who waxed strong and increased in favor ith God and man, the Man of Nazareth who strode pon the scene of life with a clear clarion call to repentance and faith, the suffering Savior of Calvary who said that He would come again and receive His believing people unto Himself. It is upon Him, the Light of the world, the Hope of the world, that Christian hope finally rests.

He who is a Christian, who truly believes that Christ has redeemed him from sin, death, and the power of the devil, carries the ardent hope that Christ may increase within him, to sanctify his life, to buoy up his faith, to strengthen his capacity to resist temptation, and to enable him to live a Christian life of witness and service. This is the hope of the Christian, and it is firm. It is expressed in worship, in prayer and praise, in loving service, and in Christian stewardship. It is demonstrated in the Christian's concern for the heathen, and for the unwanted. It is clearly visible in the Christian's service and the believer's sacrifice.

John the Baptist, who cared not for the flattery of others, possessed that same hope when he said: "He must increase and I must decrease." This is the characteristic of Christians everywhere. It is a hope, the firm hope that is at the basis of the onward march of the Christian Church, yesterday, today, and always. Be Christ-like, friend, for this is the end and goal of the Christian's firm hope. Amen.

Meditations for the Family Altar

J. R. Hester

TOWARD THE SUNDAY AFTER CHRISTMAS

The Lesson: Psalm 16:5-11

The Gospel: Luke 2:25-

Monday, December 24
THE WAITING WORLD

Read John 12:20-21

So these came to Philip . . . and said to him, "Sir, we wish to see Jesus."

Of course they didn't know it, but the Greeks who came on this quest represented all of us. "We wish to see Jesus," they said.

That is, really, everybody's wish. It isn't always put into the same words. But the longing is there, deep down. Some times it isn't put into words at all. It just lives like a question mark in the heart, and every once in a while it looks for the answer.

All the world was waiting for Jesus, and for what He was coming to be and to bring. Many still wait for Him. They are hoping that in Him is the answer.

When we go seeking, we are never left high and dry where God is concerned. He shows us this Jesus. When God gives us eyes to see, we can understand the glory of His lowly birth among men. And when we see beyond that to the Cross and the Resurrection, we know that here is that for which we have been waiting.

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Tuesday, December 25
THE MANGER

Read Luke 2:1-7

And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger.

So today we come to the manger. We are quiet, at first. We think how strange that the most wonderful event in all history should take place in such a lowly setting. But we are glad because that means that even people like ourselves can come and see. We are welcome. And we think how careful God has been to see that the manger has not been lost. To be sure, the manger itself is gone; but we mean the fact of the manger. Millions of people have come and gone, and many nations have risen and fallen. Ideas, big and small, have had their day, but the fact of the manger is still with us. God has kept it alive in His Word. And we think of the Christ who was born and was laid in that manger, setting it apart from all others.

Then we find that we can be quiet no longer. Suddenly, we are full of joy and we sing our thanksgiving to God!

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Wednesday, December 26
THE FIELDS

Read Luke 2:8-14

And in that region there were sh herds out in the field.

There is something so good about fact that the announcement of the bi of Jesus was made out in the open. was made to some shepherds out in a fi They weren't in a library, somepl looking for the secret hidden deep ir book. God filled the sky with angels the news was made public.

God's wish is that all people sh know of His Gift to sinful man. He d not want to hide it from anyone. Th isn't some "special" information you h to have before you are ready for the " article" or the "inner truth." God's tr is plain and open and simple. And helps us to understand it by making hearts able to believe.

How good it is to be like the shepher Then we are privileged to have the nouncement of Christ's birth made to Some ears "hear" without hearing. I not shepherd ears. They hear and t rejoice. They are glad with joy unspe able.

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Thursday, December 27
THE PALACE

Read Matthew 2:3-5

When Herod the king heard this, he was troubled.

Word of Jesus' birth got even to the palace! And it fell upon the ear of Herod, the king. But he was troubled. The shepherds out on the field were glad at the news, but not Herod. It was bad news to him. He didn't like the talk about a king.

How different it would have been with Herod if he had rejoiced. And how different it would be in our world today if all the palaces would rejoice at the birth of the Prince of Peace! Then we could quit sending "good will ambassadors" to and fro. Every nation knows how much mockery there is in this so-called "good will"! And we could forget about our big armies and air forces and navies, and our guns and atomic weapons. We could forget about air-raid shelters and boys leaving home for service, because the world was at peace, living in the Spirit of Jesus.

Pray God the palaces shall hear!

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Friday, December 28
FAR PLACES

Read Matthew 2:1-2

Wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews?"

There are several things we do not know about these wisemen. We do not know their names, where they came from, or how they found out about the birth of this King. "We have seen his star in the east," they said, "and have come to worship him." How did they know the star had special meaning, and how did they know it would lead them to Someone worthy of worship?

All we can answer is that God is full of wonder, and that He sees to it that His purposes are fulfilled. But we can also be glad that God's truth does get around. We know that the good news of salvation was meant for all the world; that the Jews were not to keep it to themselves. We are thankful that the wisemen carried the news home again so others should hear.

You and I have a share today in getting this Word to far places of the earth. Let us do all we can to set the Star of Hope in the sky of everyone's life.

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Saturday, December 29
THE HEART

Read Luke 2:28-30

"For mine eyes have seen thy salvat which thou hast prepared in the prese of all peoples."

When you know the heart of Chr mas, then Christmas is bound to co into your heart. Many people know t Christmas happened in history, and happened on the time table of God's p of love. But no matter where it happen it has no meaning to you unless it happened in your heart.

It happened to Simeon. How glad was when at last he could hold the Ch Jesus in his arms! Now he was see for himself. Now everything was all rig He had seen his salvation.

What happens when Christ comes i the heart? All becomes new. There is vation, there is life, there is a real rea for being alive. There is strength for task and purpose to fulfill. There is l and joy and thanksgiving.

We thank Thee, O God, for the g story of Christmas. Let its message co into our hearts. Amen.

Gerhard E. Lenski

Washington Comment

PLEA FOR HE UNITED NATIONS

e role of the United Nations has t been easy. Again and again its jority vote has not been honored en by its own members. Conspicuous amples are the actions of Russia in ungary, and England, France, and ael in Egypt.

Must we say the United Nations is a lure? Here, in the United Nations' sembly, the voice of the oppressed this world may be heard. Here weak tions may ask for help and protec- n from the strong. Here world inion may be formulated and sharp- focused on problems of right and rong. It is inevitable that there ould be dissent, frustration, delay. t let it never be forgotten that ery effort to solve world problems such a united way represents a tre- endous advance from the old method which each nation fights its own ttle.

We do not find in modern events any of the literal fulfillments of an- ent prophecy that our fundamentalist iends do. We do feel, however, that ophets like Isaiah and Micah clearly resaw and foretold the fact if any- ing even approximating world peace ever to come to pass, it will only me when the nations of this world, one family, shall come to "the hill the Lord" and acknowledge Him their Ruler and their God. True, at prophecy has not been fulfilled, d it may never be entirely fulfilled our world. But shall we not labor d strive for whatever realization may possible in our times? As another hristmas dawns let us pray that God ill bless the United Nations.

A LUTHERAN SPEAKS ON WORLD AFFAIRS

It was our privilege recently to hear Representative James Van Zandt of Pennsylvania address a group of Lutheran men in Washington, D. C., on world affairs.

Peace on earth and good will among men, said Mr. Van Zandt, are remote possibilities as another Christmas draws near. Crisis upon crisis is the order of our day. War threatens—cold war, hot war, global war. Our leaders are apprehensive, and rightly so. If war does come, the destruction and loss of life will be incalculable.

Mr. Van Zandt said more. Present day developments place a tremendous responsibility upon the American people. Our natural resources and our technical skills are the greatest in the world. We have gravitated into a position of leadership. By wise and constructive action, by patience and courage, by building good will and creating confidence, it is possible for us to move closer to that peace for which the world longs. But we must not underestimate the immensity of our task.

Mr. Van Zandt speaks out of deep conviction and a wide experience. As a member of the Armed Services Committee and of the Atomic Energy Committee, he has traveled the world over and has personally visited a number of the centers of present world troubles. Added to all this, he has had plenty of actual war experience and is acquainted in a more than academic way with the dreadful potentialities of nuclear war weapons. His recent reelection to congress by an overwhelming vote is ample evidence of the confidence in which he is held by those who know him.

CALIFORNIA IS CALLING

Do our church planners follow the findings of the Census Bureau in Washington? They should if they plan to meet present needs and to extend the work of the Church to the best advantage.

A recent census report says: "California Leads in Population Rise." Some much smaller states, notably Nevada, Arizona and Florida, have enjoyed a larger percentage gain in population. But California's over-all increase for these past six years outstrips all the rest. It is predicted that by 1965, California will have at least 18,000,000 inhabitants, more than New York, next largest, and several million more than states like Pennsylvania. Ohio, and Minnesota. Ten thousand newcomers enter California each week, we are told—not simply as visitors and tourists, but to stay for good. What are our Lutheran strategists and planners doing about it?

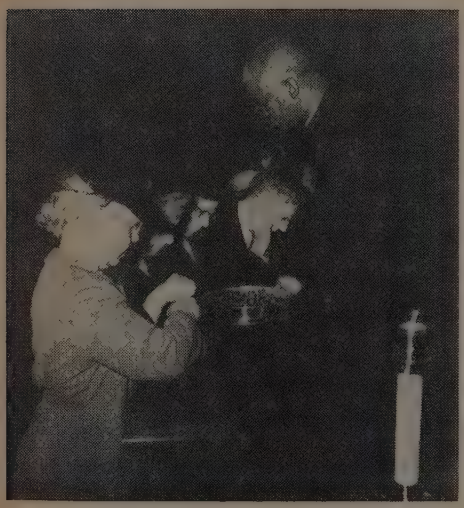
Our various synodical bodies are working hard in planting mission congregations in this growing area. But the work done does not meet the need. It is for the most part administered by different offices in the East, far removed from the scene of operations. Each synod uses a different method. In spite of efforts toward understanding, competition and duplication are in evidence.

The education problem also hampers the work. A Lutheran college in Southern California has long been a crying need. Such a college, while approved, still is in the planning stage. The Pacific Lutheran Theological Seminary, located in Berkeley, is doing excellent work in recruiting and training young men from all synodical bodies, but its larger usefulness is limited by the fact that it is supported entirely by the United Lutheran Church and mostly by only two of the bodies within that group.

Having spent the last four years teaching in this Seminary and having traversed the state from north to south, we feel strongly that California offers a great challenge to our church planners and that more vigorous measures are in order. If anyone doubts this opinion, we suggest a study of the 1956 Census Bureau report.

Here and There on the Christian Front

Edited by Raymond M. Ols



INTERRACIAL CONFERENCE IN KENTUCKY—The Rev. Horace H. Greene of Louisville serves Holy Communion to delegates attending an interracial leadership conference called by bishops of the white and Negro divisions of the Methodist Church in Kentucky. It was the fourth such interracial meeting held by Methodists in the United States—the first in the South. Some 200 whites and Negroes attended the two-day meeting.

RNS Photo

BLAKE CRITICIZES REPLY FROM RUSSIAN CHURCH

Dr. Eugene Carson Blake, president of the National Council of Churches, charged that a cable he received from the Russian Orthodox Church on the international crisis evaded the situation in Hungary. The cable, signed by Metropolitan Nikolai, secretary of the Russian Church's office of foreign affairs, was in answer to one sent him early in November by Dr. Blake.

In his cable, the National Council president had called on the churches in the USSR to "represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation." He also asked that they join in prayers and material aid for the people in Hungary and the Middle East.

Metropolitan Nikolai, in replying, said that churches in the Soviet Union are opposed to aggression in the Middle East. Of Hungary, he merely said that the Soviet churches were participating in "material aid" for "those who suffer" in that country.

Dr. Blake said that while he welcomed the "cordiality" of the Metropolitan's reply he regretted the omission of any adequate response to his appeal with regard to the tragedy in Hungary. "Out of our concern for faith, freedom, and justice," he said, "we lament the omission of any statement concerning the terror that has struck the freedom-loving people of Hungary."

WARNS OF DIVIDED CHRISTIANITY IN FAR EAST

Christianity in the Far East is ha pered by Protestant divisiveness a by an awakening of new mission zeal on the part of other religio warns Dr. Roy G. Ross, general s retary of the National Council Churches. Dr. Ross told the ann assembly of the council's Division Foreign Missions that he was p ticularly disturbed by "the extent which a new wave of divisiveness now brought to Asia by sect group

On a trip to the Far East early t year he found that in Thailand, instance, "the woods are full of Je vah's Witnesses sowing seeds of diss sion." He also decried "faith hea and racketeers" in India.

Referring to a mass resurgence Buddhism in the Far East, Dr. R noted that the Buddhists "plan to t and send missionaries throughout world." In Asia Christianity is bec ing a minority movement as gove ments build up educational and hea services.

Dr. Ross pleaded with Ameri missionaries to adapt their progra

HUNGARIAN REFUGEES SEE PRESIDENT—President Eisenhower examines identifica pin of seven-year-old Peter Krausz, one of nine Hungarian refugees who visited the Wh House. Flanking the boy are his mother and father. Shown with the refugees are represe tives of church relief agencies under whose sponsorship the escapees entered the coun

RNS P

he world's changing political, so- and religious climate. He called better working relations between churches in the East and West. And cited the need for flexibility in the of finances and personnel as in- ensable to proclaiming "a change- Gospel in a changing world."

REE NAMED FOR LIGION-LABOR AWARD

Jesuit editor, a Negro Protestant gyman, and a United States Senator e been named to receive the 1956 ial Justice Awards of the National igion and Labor Foundation. They the Rev. John La Farge, S.J., as- ate editor of *America,* national it weekly; Dr. Martin Luther King, der of the bus boycott movement in ntgomery, Ala.; and retiring Sen. rbert H. Lehman (D.) of New k. "All three have made highly nificant contributions in the fight racial equality," the Foundation nouncement said.

Father La Farge began his long ac- interest in race relations during years between 1911 to 1926, when served as a missionary to rural groes and whites in southern Mary- d. He is the chaplain and one of the nders of the Catholic Interracial uncil of New York.

Dr. King, pastor of Dexter Ave. Bap- Church in Montgomery, Ala., di- ted the year-long bus boycott-passive istance movement there and has lec- ed extensively on civil rights.

Senator Lehman, during his long blic career that included ten years governor of New York, has been a nsistent leader for civil rights and ny other measures to secure social ogress. He is a director of the Na- nal Association for the Advance- nt of Colored People and of the Na- nal Conference of Christians and ws.

TO DECORATES MOSLEM

resident Tito awarded the Order of e Jugoslav Banner, First Class, to rahim Fejic, the supreme ulema or ader of Yugoslavia's two million oslems. An unofficial announcement id the award was given in recogni- n of the ulema's "public and political rvices."

WOMEN'S MISSION GROUP DISSOLVES—The Women's Board of Missions of the Interior, first women's foreign missionary society in the Middle West, voluntarily dissolved itself in Chicago by turning over assets of $350,000 to the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. Originally interdenominational but now Congregational Christian, the women's board was incorporated in Chicago 88 years ago. Its purpose was to serve women throughout the world through women missionaries.

RNS Photo

A similar honor was conferred recently on the head of the Serbian Orthodox Church. He was the first head of a religious community in Yugoslavia to receive a high decoration from the Communist government.

Moslems and Orthodox enjoy relatively good relations with the Belgrade government. This is in contrast to relations with the Roman Catholic community. Their leader, the Archbishop of Zagreb, is confined to his native village and not permitted to exercise the responsibilities of his office.

WORTHY OF NOTE . . .

Thousands of phone discs are being distributed to promote prayer support for Billy Graham's eight-week New York crusade next spring. The discs, which can be slipped over the center of standard telephone dials, bear this reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden, Begins May 15, 1957." . . . A group of 20 Protestant, Roman Catholic, and Jewish religious leaders from Texas have formed an organization in Austin to support decisions by the U.S. and state Supreme Courts favoring racial integration.

UNVEIL PORTRAIT OF HUGHES—The National Conference of Christians and Jews dedicated the auditorium of its headquarters building in New York to the late Chief Justice Charles Evans Hughes, one of the organization's founders. A portrait of Mr. Hughes is shown being unveiled during the dedicatory ceremony by Chief Justice Earl Warren. Looking on is Thomas E. Dewey, former governor of New York.

RNS Photo

Within the E.L.C.

PERSONS

The Rev. Gerald W. Garlid of Chippewa Falls, Wis., has resigned as pastor of Central Church, effective January 1, and has accepted a call to organize a new congregation at Redondo Beach, Calif.

The Rev. S. O. Shafland, pastor of First Church, Ketchikan, Alaska, is reported to be improving satisfactorily from a heart attack which he suffered on October 14.

After 56 years in the ministry, **the Rev. L. L. Masted** expects to retire on Jan. 1. On that date he will be leaving his parish, Bloom Prairie, at Toronto, So. Dak., to go to Franklin Park, Ill.

The Rev. Gerald Amundson has resigned from Trinity Church, Bonners Ferry, Idaho, to accept a call from Immanuel Church, Silverton, Ore., where he will move in February.

The Rev. H. O. Scobey of Golden, Colo., is serving as supply pastor at St. Paul's, an American Lutheran congregation in North Denver.

The Rev. T. E. Moen, formerly of Kasson, Minn., was installed on Nov. 18 as associate pastor of the Rosendale-Trinity parish, Madelia, Minn., by the Rev. Adrien Olson, senior pastor.

DISTRICTS

South Dakota

Colman, S. Dak. There was extra cause for thankfulness on Thanksgiving Day in Colman Church, when members saw the mortgage of their new church burned at the chancel. The church was completed in 1951. The Rev. Robert L. Gorden is pastor of the parish.

Meckling, S. Dak. Volunteer labor on the part of many members of the Meckling Church, plus the purchase of new pews, has made possible a complete "face lifting" for their house of worship. Both the interior and exterior have been repainted, new doors and windows have been placed in the building, and the new pews have doubled the seating capacity of the church. The Rev. Oliver L. N. Wigdahl is the pastor.

North Dakota

Perth, N. Dak. Trinity Church recently received a memorial gift from the Lars Agneberg family which liquidated the debt on the church organ and also made possible the purchase of Christian and United States flags for the chancel of the church. Pastor of Trinity Church is the Rev. Lester A. Carlson.

Abercrombie, N. Dak. A new educational unit of Galchutt Church was dedicated on November 4 by Dr. J. C. K. Preus, former executive director of the Board of Education. The new unit contains nine Sunday school classrooms, an overflow room for the sanctuary, and a social room. The Rev. Hans Upstad is pastor of the parish.

Pacific

Longview, Wash. Miss Beatrice Nygaard was installed on Oct. 28 as parish visitor and director of youth activities in Emmanuel Lutheran Church, the Rev. Frank L. Ericksen, pastor. The congregation also has a full-time parish secretary, Miss Betty R. Johnson.

Seattle, Wash. Sunday school children wielded the shovels when ground was broken for a $128,500 youth and education building at First Lutheran Church in West Seattle. The two-story building is expected to be completed by next September. The Rev. Norris Halvorson is pastor of the congregation.

Canada

Outlook, Sask. Lutheran Collegiate Bible Institute held its annual Bible week from Nov. 5-11. Speakers were Missionary G. Ostrem, who is on furlough from South America, and Dr. Olaf K. Storaasli, president of Luther Seminary in Saskatoon. Three special meetings were held each day, and throughout the week there was opportunity for personal counseling. The week was climaxed by three sessions Sunday, which were attended by ma former students and members of ne by parishes.

CHRISTMAS OPEN HOUSE AT SEMINARY

You are invited to attend an open house at Luther Seminary, St. Paul, on Dec. 18, from 2:00 p.m. to 10:00 p.m. Dormitory rooms will be open for inspection—Aquatennial Queen Mary Erickson will be there for dinner—there will be a chance to chat with friends in the Diet from 7:00 p.m. on—and a Christmas program will be given in the Chapel by Seminary students and wives during the evening. Everyone welcome!

Who's Who In This Issue

VINCENT EDWARDS, whose story, "America's First Christmas Tree," appears in this issue, is a free-lance writer who has been a previous contributor to "Lutheran Herald."

The story on Pastor Aadland and his organ was sent to us by BILL BEASLEY, who wrote it up for his paper, "The Billings Gazette."

JOHANNES A. WATNESS, who wrote our Christian Vocation article for this issue, is one of the outstanding laymen in the ELC. He emigrated from Norway at the age of 18, became a homesteader in Saskatchewan, used his profit for education in the Canadian schools and finally attended Gonzaga University School of Law in Washington State. During World War II he served in the Office of Defense Transportation and received the President's Distinguished Service Award. Mr. and Mrs. Watness are members of Central Church in Everett, Wash. They have two sons—Luther, pastor of St. Luke's Church, Portland, Ore., and Calvin, a teacher near Parkland, Wash.

ANNIVERSARIES

Seventy-fifth at Ft. Ransom, N. Da

Preston Lutheran Church, the R Roger C. Paulson, pastor, celebrated 75th anniversary on Oct. 28 with c nerstone laying and dedication servic At the morning services, former pas P. J. Mykland of Enderlin, N. D gave the sermon. In the afternoon, Rev. Einar Lenander, Oakes Circ president, laid the cornerstone a dedicated the church and a new Ba win organ. Assisting pastors were f mer pastor G. B. Sandanger, now tired, of Ft. Ransom; L. A. Staven of Kathryn, N. Dak.; W. H. Li quist of Cogswell, N. Dak., and present pastor, Roger Paulson. T church is one of three belonging the Ft. Ransom parish. The old chu burned in 1953.

Fifteenth at Longview, Wash.

Emmanuel Lutheran Church Longview celebrated its 15th anniv sary on Nov. 18. The Rev. Clifford

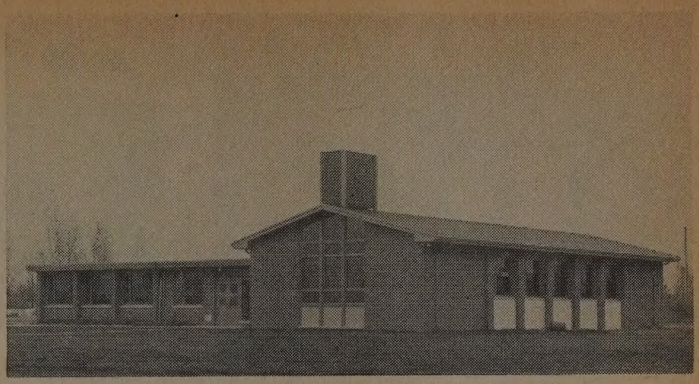
rson of San Diego, Calif., who ved Emmanuel from 1949-1953, ached at the morning service and o spoke at the Homecoming Service the evening. A generous thank of- ing was given for the new $80,000 ucational building which is now der construction. New altar, pulpit, d lectern hangings for the Trinity son, made by the chancel guild der the direction of Mrs. H. L. Foss, re dedicated. Pastor of the congre- ion is Frank L. Ericksen.

Fiftieth at Langdon, N. Dak.

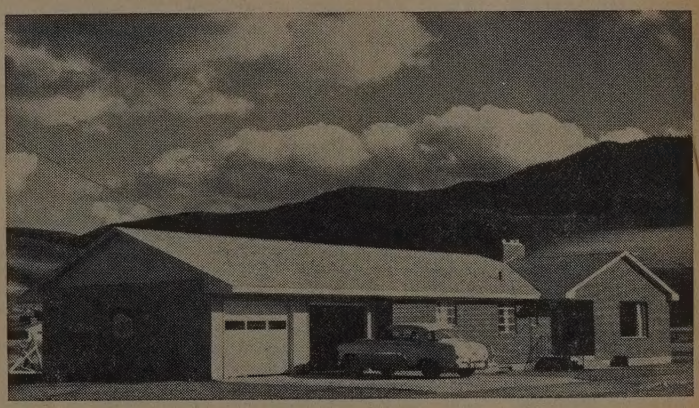
South Pembina Lutheran Church, al Langdon, N. Dak., this year rks the 50th anniversary of the ilding of its church. Construction of church was completed in the fall 1906, and a basement was added 1930. The congregation has been thout a pastor since October, 1956, en the Rev. Vernon Keszler was led to a Wisconsin parish.

Tenth at Monrovia, Calif.

St. Paul's Church, Monrovia, Calif., Rev. E. L. Bentson, pastor, observed 10th anniversary on November 4. . Gaylerd Falde, president of the lifornia district, delivered the an- ersary sermon at the morning wor- ip, and the Rev. William Gentz, nding pastor of the congregation, oke at the afternoon anniversary serv- . The first unit and parsonage of Paul's Church were built in 1950, d a youth building was added in 53. Additional property has recently n purchased by the congregation to used temporarily for a Sunday hool and to provide eventual parking ace for this growing congregation.



HOME MISSION CHURCH AT CRYSTAL, MINN.—Shown above is the first unit of St. James Church in Crystal, a suburb of Minneapolis. The building was dedicated in September, with Dr. O. G. Malmin, editor of "Lutheran Herald," preaching at the morning services, and Dr. Philip Dybvig, director of Home Missions, performing the rite of dedication at the afternoon service. The Rev. Palmer B. Wold is pastor.



MISSOULA, MONT., PARSONAGE—St. Paul's Church in Missoula dedicated the new parsonage shown above at the time of their 50th anniversary celebration on Oct. 7. The Rev. Glenn G. Husby is pastor.

PASTORS' WIVES MEET DURING SEMINARY CONVOCATION

Auditorium, Lutheran Brotherhood Building, Minneapolis

January 15-16, 1957

	Tuesday	Wednesday
9:30 a.m.	BIBLE STUDY Mrs. Victor Swain	BIBLE STUDY Mrs. Victor Swain
	PRAYER HOUR Mrs. Philip Hyland	PRAYER HOUR Mrs. Philip Hyland
	LWF ASSEMBLY Dr. E. Clifford Nelson	LWF ASSEMBLY Mrs. Alvin Rogness
	MUSIC AND HYMN SINGS Mrs. Harold Kildahl	RELIGIOUS POETRY Mrs. Hartman Hanson
11:25 a.m.	NOON RECESS	NOON RECESS
1:15 p.m.	BIBLE STUDY Rev. Wilson Fagerberg	BIBLE STUDY Rev. Wilson Fagerberg
	ADDRESS Dr. Richard Caemmerer	ADDRESS Dr. Theodore Tappert
3:15 p.m.	COFFEE HOUR	COFFEE HOUR

PROGRAM PERSONNEL

Mrs. Victor Swain—Bible Study Leader, Minneapolis
Mrs. Philip Hyland—Missionary to Japan
Dr. E. Clifford Nelson—Executive Director, LWF Assembly
Mrs. Alvin Rogness—Member, Hospitality and Entertainment Committee, LWF Assembly
Mrs. Hartman Hanson—Member, League of Minnesota Poets
Rev. Wilson Fagerberg—Dean of LBI Faculty
Dr. Richard Caemmerer—Topic: "The Pastor's Wife in the Parsonage"
Dr. Theodore Tappert—Topic: "Churches, Sects, Cults: Religious Groups in Our Environment"
Mrs. Harold Kildahl—Music Chairman, Minot, N. Dak.

The extended noon hour will enable all who attend to have lunch at one of the many good eating places within a two-block radius of the Lutheran Brotherhood Building in downtown Minneapolis.

Seventy-fifth at St. Thomas, N. Dak.

Seventy-fifth anniversary services were held November 18 in the congregations of the newly formed parish in St. Thomas, North Dakota. Identical services were held in the two congregations of the parish—St. John's in St. Thomas and Landstad in Auburn. Dr. Loyal Tallakson, president of the North Dakota district, preached the anniversary sermons and installed the new pastor of the parish, the Rev. Arlyn M. Anfinrud, formerly of Dunseith, N. Dak. St. John's and Landstad Churches were formerly part of the Grafton parish served by the Rev. T. H. Megorden.

ANNOUNCEMENTS

For Sale: A five octave Swan and Sons organ. Motor included. May be operated manually with pedals. Write Mrs. Lloyd Loe, Warwick, N. Dak.

For Sale: Baldwin organ, model 5. Two full keyboards, full AGO pedal board with 32 notes. 40-watt output, large enough for most churches. Four years old, in perfect condition. Will sell for around $1,895. Write John Kennedy, 3748 Park Ave., Minneapolis, Minn.

Search for father: In the summer of 1899, a Scandinavian father left his newborn son with a family by the name of Fish, the mother having died shortly after the birth of the child, in New York City. The son's middle name is Nelson. At 11, the boy was placed in a New York State orphanage. It will be appreciated if anyone having knowledge of the father will contact M. Fish, 1319 Vigo St., Vincennes, Indiana.

OBITUARIES

Mrs. M. J. Westphal

Mrs. Isabella Hill Westphal died recently at the age of 91, at the home of her son, Carl Hill, in Red Wing, Minn. She was born April 12, 1865 in Lee County, Ill., and migrated with her parents by covered wagon to Webster County, Iowa. At the age of 17, she became a rural school teacher, and in 1887, she was married to Cornelius R. Hill. Mr. Hill was a member of the Red Wing Seminary faculty until 1896, when he was called as president of Jewell Lutheran College in Jewell, Iowa. He died in 1897, leaving his widow with two children. Mrs. Hill taught at Jewell College for some years, and later homesteaded a claim near New Salem, N. Dak. She was also dean of women at Waldorf College for one year. In 1916, she married the Rev. J. M. Westphal, and together they served congregations in Canada, Montana, North Dakota, and Iowa. Pastor Westphal died in 1937. She is survived by her son, six stepchildren, three grandchildren, and two sisters.

Mrs. Peter Beaver

Mrs. Bertine Beaver, mother of the Rev. Edmund Beaver of Spring Grove, Minn., died November 23 at her home in Kasson, Minn., at the age of 84 years. Born March 12, 1872, Mrs. Beaver's entire lifetime was spent in Dodge county. She was a member of the West St. Olaf Church until about 10 years ago, when she transferred her membership to St. John's Church in Kasson. Survivors include her husband, three sons, and one daughter.

J. I. Anderson

Jacob Ingvold Anderson, an active worker in the St. Anthony Park Church in St. Paul, died Oct. 9 at the age of 66. He is survived by his wife and two sons.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre irrigated farm, 4 mi. from town in Flathead Valley, Mont. Lutheran community; good schools; bus service; good roads; modern house. $300 per acre. 492-1A

Strictly modern 250-acre farm in SE Minn. Located on black top hwy, 1 mile from city. 2 Luth. churches. All bldgs large & in good repair. Dairy set-up with Grade A bulk system. Barn has 30 stanchions. 492-2A

Business

Brick bldg 50x80 in central N. Dak., rich farming country. Ideal opportunity for general merchandise store. 6 room apartment in connection. Bldg may be rented instead. 492-3C

Drug Store in a community of 1800 in central Minn. $50,000 annual business. New hospital. 492-4C

Small shoe repair shop in Pierce County, Wis. Excellent business; no competition. Trailer house adjacent to shop also for sale. 492-5C

Small business, moderately priced in Flathead Valley, Montana. Selling due to ill health. 492-6C

CHANGES OF ADDRESSES FOR ELC PASTORS

Norman O. Landvik, c/o First Luther Church, Detroit Lakes, Minn., 12-1-56

John O. Blom, Box 2804, Fort Huachu Ariz., 11-27-56

Judson Crary, 1812 Eskridge Way, Olyr pia, Wash., 12-1-56

Stewart Dale, 3208 Xenwood Ave. S., S Louis Park 16, Minn., 11-27-56

J. M. Erickson, Star Rte., Box 152, Co Minn., 12-1-56

Stanley S. Klyve, 453 Church St., Steve Point, Wis., 12-1-56

Theo. P. Neste, 1637 S. Division S Spokane, Wash., 11-27-56

John H. Nicolai, 516 N. 4th St., Bismar N. Dak., 11-26-56

A. O. Odegaard, 1261 K St., Springfiel Ore., 12-1-56

C. A. Oleson, Halstad, Minn., 12-1-56

T. G. Sandeno, Kasson, Minn., 11-15-56

S. Luther Simonson, Box 288, Moorhe Minn., 12-1-56

Alvin O. Skibsrud, Orfordville, Wis., 1 1-56

C. W. Solberg, 554 S. Ardmore Ave., V Park, Ill., 11-21-56

S. A. Urberg, Mahnomen, Minn., 12-4-

POSITION WANTED

Woman desires housework for elderly l or elderly couple in modern home on fa or in a small city. 492-

Elderly man would like to have work a janitor or other inside work not requir heavy lifting. Have had some janitor perience. 492-

Man wants to operate a bulk oil station a major oil company with option to b Has had experience in this line. Prefers theran community in western states. 492-

Outstanding Japanese Christian layn desires to serve as export agent in Japan American buyers of various Japanese produ Can export beautiful products, suitable gifts. 492-

HELP WANTED

Middle-aged woman wanted to help home. Three in the family, parents and yr-old daughter. Simple cooking and li housework is all that is required. Wages time off will be discussed. 492-

Middle-aged woman wanted to help for elderly lady in home on farm with c fortable modern conveniences. Needed once. 492-

Florist in Portland, Oregon, needs a cou to help him. Semi-furnished home provid Man must love animals and must milk goats. Woman to baby sit 2 hrs per Transportation supplied. Near Luth. Chu 492-

Man for chores on a 160-acre farm, nee at once. 50 mi. south of Twin Cities. G bldgs and modern equipment. 492-

Married couple for turkey raising and g eral farm work. Separate house with ning water. Start immediately. 492-

In Loving Remembrance

Memorial Wreaths—ELC

From October 8 through 12, 1956

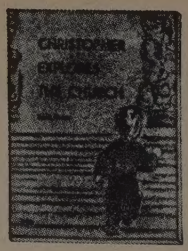
jaes, Mrs. Bertha, Frost, Minn., $22.
oecker, Mrs. Christina, Decorah, Iowa, $5.
isen, Carver, San Leandro, Calif., $50.
lson, Sophie, Ames, Iowa, $43.
rthun, Mary, Roland, Iowa, $14.
stensoe, Mrs. Anna, Canby, Minn., $3.
verboe, Mrs. Hannah, Sisseton, So. Dak., $15.
nderson, Mrs. G. K., Underwood, Minn., $2.
terson, Halvor, Fisher, Minn., $8.
terson, Hartwig, Hibbing, Minn., $3.
terson, Isaac, Decorah, Iowa, $57.
terson, Mrs. Thomas, Hibbing, Minn., $5.
sten, Ole, Glenwood, Minn., $4.
nderson, Gilbert, Northwood, Iowa, $3.
lvog, Mrs. George, Hibbing, Minn., $5.
jeldoos, Mrs. M., Hills, Minn., $1.
ggerud, Carl, Noonan, No. Dak., $14.
me, Albert, Northwood, Iowa, $5.
age, James, McHenry, No. Dak., $5.
ime, Peter K., Northwood, Iowa, $8.
eningson, Hjalmer, Fisher, Minn., $3.
ompson, Luella, Barneveld, Wis., $69.
ompson, T. A., Barneveld, Wis., $12.
omsen, G. B., Canby, Minn., $2.
orson, Selma M., Minneapolis, Minn., $8.
lo, Mrs. Amund, Brinsmade, No. Dak., $10.
asvig, Mrs. Carl, Sand Creek, Wis., $2.
eedt, Mrs. Abel J., Roland, Iowa, $12.
aa, Henry, Crookston, Minn., $5.
angness, Iver, Sioux Falls, So. Dak., $16.
estby, Ole, Knox, No. Dak., $1.
ike, Ole L., Sisseton, So. Dak., $2.

From October 15 through 19, 1956

derson, O. B., Forest City, Iowa, $29.
neson, Karlis, Morris, Minn., $14.
leson, Mrs. Alfred, Chatfield, Minn., $18.
ker, A. J., Mt. Horeb, Wis., $15.
kke, Mrs. Ole, Chicago, Ill., $3.
rgdal, Gurine, Lake Mills, Iowa, $22.
rken, Hannah, Page, No. Dak., $5.
cky, Alfred, Lake Mills, Iowa, $7.
ice, Mrs. Ingeborg, Ohaton, Alta., Canada, $100.
udahl, Louis, Langdon, No. Dak., $2.
rtness, Peter, Kensett, Iowa, $53.
ristiansen, Hans, Morris, Minn., $3.
ckinsen, Rolla John, Fishtail, Mont., $3.
rinell, Tim, Morris, Minn., $3.
de, Miss Helen, Leland, Iowa, $3.
denberger, Edward, Hartington, Nebr., $2.
lland, Andrew, Huxley, Iowa, $12.
ttum, Mrs. John, Northwood, Iowa, $10.
oldsmith, David G., LeRoy, Minn., $2.
nderson, Gladys, Bryant, So. Dak., $8.
nderson, Leonard, Mabel, Minn., $31.
lvorson, O., Viking, Alta., Canada, $2.50.
nson, Helga, Ellendale, Minn., $5.
nson, Marie, Rolette, No. Dak., $45.
ugen, Fern, Trail, Minn., $1.
elseth, Mrs. Nellie, Carrington, No. Dak., $1.
lida, Linda, Naples, So. Dak., $1.
pe, Harold, Kenyon, Minn., $16.
vde, Simon, Madison, So. Dak., $6.
ghes, Mrs. Elsie, Waseca, Minn., $5.
kee, Mrs., Erskine, Minn., $5.
stad, Rodd, Mt. Horeb, Wis., $7.50.
aelson, William, Hartington, Nebr., $3.
cobson, Carl, Eagle Grove, Iowa, $22.
hnson, Mrs. C. G., Granite Falls, Minn., $29.
hnson, Clara, Sunburg, Minn., $5.
hl, Albert, Mt. Horeb, Wis., $15.
lvig, Stanley, Lake Preston, So. Dak., $2.
ldahl, J. M., Eau Claire, Wis., $10.
ndsvork, Martin, Barron, Wis., $5.
rsen, Mrs. Thrina, Madison, Wis., $10.
rson, Mrs. Anna, Glenwood, Minn., $95.
rson, Laurence, Oklee, Minn., $10.
, William, Eau Claire, Wis., $2.
velace, Ray, Argyle, Wis., $23.
nd, Mrs. Arnold, Franklin, Minn., $52.
nning, Clara, Lake Mills, Iowa, $23.
gnus, Osmond, Lisbon, Ill., $2.
rk, John, Ossian, Iowa, $135.50.
bust, A. N., Marietta, Minn., $100.
eker, Rail, Bryant, So. Dak., $3.
elde, Ida and Ira, Eau Claire, Wis., $5.
lson, Mrs. Christ, Halstad, Minn., $8.
lson, N. T., Hoffman, Minn., $27.
lson, Mrs. Julia, Zumbrota, Minn., $1.
rhaugen, Miss Mathia, Zumbrota, Minn., $10.
sheim, Sr., Mrs. Olav, Glenwood, Minn., $15.
ss, Mrs. Ella, Lisbon, Ill., $2.
son, Siguard, Chaseburg, Wis., $21.
lson, Anna, Elgin, Iowa, $13.
lson, Mrs. John, Waseca, Minn., $10.
erson, Clarice, Wahpeton, No. Dak., $1.
wers, Minnie, Madison, So. Dak., $4.
musen, Mrs. Margaret, Sauk Centre, Minn., $19.
gness, Halvor, Ossian, Iowa, $5.
nlin, Edward, Morris, Minn., $2.

N. H. NELSON, Treasurer

GIFT BOOKS FOR TINY TOTS



CHRISTOPHER EXPLORES THE CHURCH
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Christopher visits church with his Daddy, not on a Sunday when it's filled with people, but when nobody is there and they can "explore." Illus. $1.00
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All about the family that lives in Little House and worships in Big Church. An illustrated story little folks will love.
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A very appealing little prayer book for children. Two-color illustrations on every page. The prayers are in rhyme. 75c
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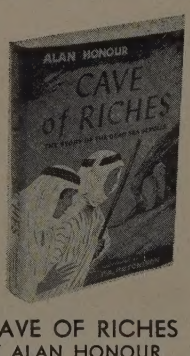
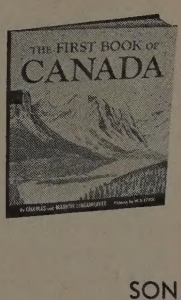
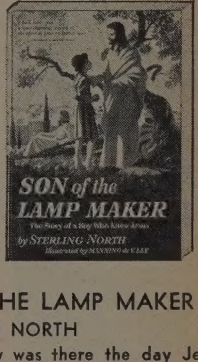
GIFT BOOKS FOR GRADESTERS







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This reads like an adventure story, but is the true account of the discovery of the Dead Sea Scrolls. Children will be thrilled with their own book on such an important current event. The author has actually lived among Bedouin tribes, and writes with appeal for young readers.
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Young Jeremy was there the day Jesus drove the money-changers from the temple, and he pocketed some of the scattered coins for his poverty-stricken parents. This story of Jeremy, who lived in Jesus' day, and had many chance encounters with Him, is an excellent story for young readers. $2.00
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Behind the success of this noted bird artist is a series of fascinating events. He was trained to follow a career at sea, but his intense desire to draw birds finally got him to art school. The youth and later years of Audubon make remarkably good reading for young people. $1.50
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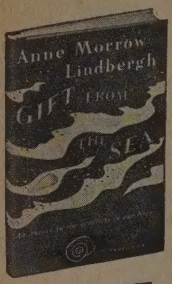

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BOTH BANKS OF THE RIVER by A. M. Briggs

Based upon the remarkable life of Charles Journeycake, last principal chieftain of the Delaware Indians, who brought spiritual dignity to his suffering people through his conversion to Christianity.

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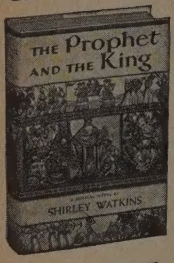

IN MY FATHER'S HOUSE by Grace Nies Fletcher

A faith-restoring book about a beloved minister and the help he brought to thousands.

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The author introduces each kind of cross in all the known media and clarifies the background and symbolism which went into its making. He covers the Cross in Scripture, hymns, poems, sayings, symbolism. An authoritative reference and source book that will be permanently timely.

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The author of "Burma Surgeon" tells the exciting story of what has happened to him since returning to his bombed-out hospital at Namkham after the war.

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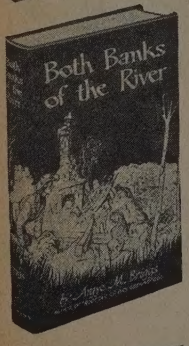

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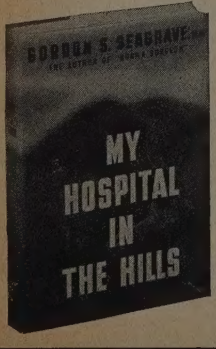

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When Samuel chose Saul to lead the Israelites against the Philistines, there arose one of the most poignant and tragic conflicts in Biblical history. This is the story of that struggle—of the contest for power between two great men, the Prophet Samuel and King Saul.

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